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OF THE
AMERICAN EDUCATION SOCIETY.

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✓ EVERY institution which depends upon public interest and confidence for support must maintain a free and uninterrupted intercourse with those whose patronage it seeks. For this purpose it often becomes necessary to establish a vehicle of its own, by means of which it may regularly make known its progress, and its wants, and be able to communicate any thing else which is important to its welfare. The Directors of the American Education Society have long felt the need of some such medium of communication, and at a recent meeting it was voted, to publish a sheet quarterly, to be devoted to the interests and objects of the Society. It is not intended, by taking this course, to supersede the aid which has been so long and so generously given to the Society by the Editors of religious newspapers, but rather to supply them with more frequent and copious materials from which to make extracts; and the hope is cherished that instead of publishing less hereafter in support of the object which the Society is aiming to accomplish, they will publish more.

The Quarterly Journal will contain, original communications, addresses, and occasional extracts, upon any subjects interesting to the friends of

the American Education Society, calculated to enlighten the public mind, and to secure general confidence and support. It will devote a few pages to miscellaneous matter, consisting chiefly of literary notices and of *facts*, intended to promote the cause of christian piety and of general benevolence. The department of intelligence will exhibit a detailed view of the operations of the Society and of the Board of Directors, including a complete quarterly list of donations, of every kind to the Society.

The following statement will furnish all the additional information, which is necessary to explain the object of the publication, and the manner in which it will be conducted.

1. The Quarterly Journal will be published regularly, by a Committee of the Board of Directors of the American Education Society in July, October, January, and April; and will be issued as soon after the quarterly meetings of the Board in those months as circumstances will permit.

2. It will be furnished gratuitously to individuals, or associations, paying not less than \$5 a year into the Treasury of the Society.

3. The price to subscribers will be 50 cents a year; or \$5 for every dozen copies taken by a responsible agent.

 ORIGINAL ADDRESSES.

 ADDRESS TO CHRISTIANS ON OBSERVING
 THE CONCERT OF PRAYER INSTITUTED
 FOR THE AMERICAN EDUCATION SOCIETY,
 AND FOR THOSE UNDER ITS PATRONAGE.

Friends of the Lord Jesus,

When you think of the vast multitudes who are yet to be supplied with the preaching of the gospel, we doubt not that your hearts are moved, and that you long to see the number of heralds increased who are to carry to them the messages of heavenly mercy. When you hear that societies have been formed to encourage young men of promise to seek an education for the ministry, you rejoice, and contribute freely of your property to aid the design. But is it felt, as it should be, that the most important of all means for accomplishing this object, is *prayer*? This was the means which the Saviour directed his disciples to use, when he spread before them the spiritual wants of Judea. "PRAY ye the Lord of the harvest, that HE will send forth labourers into his harvest."

The direction is as appropriate and as necessary now, as it ever was. If ministers of the gospel are to be provided, in sufficient numbers to meet the wants of the world, there must be fervent and effectual prayer for this end. Christians must every where pray with more faith, and with more importunity. Human effort alone is totally inadequate to the work of preparing men for the ministry. There must be divine, as well as human teaching; an experimental acquaintance with the truths to be taught, as well as a speculative knowledge of them. If God do not prepare men for this holy calling, they will never be prepared for it. Neither human learning, nor societies for patronizing indigent young men, nor millions of money, will avail any thing without the enlightening and sanctifying influ-

ence of the Holy Spirit. Other means are indeed necessary, but they cannot, combined, qualify one soul for the work of an ambassador of Christ, if this influence be withheld.

As important, then, as it is, that the millions who are destitute, should be furnished with the preaching of the gospel, so important is it, that Christians should be engaged in *united and earnest prayer* for those spiritual gifts and qualifications which are requisite to fit men for the sacred office. The Directors of the American Education Society would be deeply impressed with this truth, themselves, and they would, Christian friends, labour to impress it indelibly upon your minds. However dependant other institutions may be upon the blessing of God for success, and there is not one which is not dependant, it is certain that this Society must utterly fail without it. Without help from on high, it will never furnish *one* herald of salvation, as he should be, for the high duties of his station. We implore you, therefore, by all the good which the Society may do if God should prosper it, and by all the evil which it will inflict on the world if he should not; by the endless happiness, or woe, of the millions who are probably to be saved or lost through its influence, to pray for it when you lie down, and when you rise up; in the closet, and in the social circle; when you gather around the family altar, and when you mingle your devotions in the sanctuary. The conductors of the Society would in this way seek a *daily* remembrance in the supplications of the Christian Church. But while they do this, they would especially invite the friends of the Lord Jesus to bear in mind the season for united prayer which has been recently instituted, on the Tuesday afternoon and evening immediately following the first Monday of every month. This concert was begun by the young men under the patronage of the society, and is now observed in all the colleges and seminaries where they are pursuing their stu-

dies. Four leading topics of prayer are kept in view. The *first*, has reference to the young men themselves, that they may be holy and devoted men, prepared for a life of active labour, and of usefulness; the *second*, refers to the Society, that it may ever be kept under the guidance of heaven, and be preserved from perversion; the *third*, respects those who are destitute of the gospel in our own country and in other parts of the world, that they may speedily be supplied with faithful pastors and missionaries; and the *fourth* topic relates to *revivals of religion* in academies and colleges, that hundreds of young men in them may be converted to God and become preachers of righteousness. Each of these important subjects of prayer is exhibited, at length, in a printed constitution adopted by the young men, and may be seen in the appendix to the Eleventh Annual Report.

And now, Christians, of every name, we come to you, and ask, will you help us, *by your prayers*, while we go forward in this arduous, and difficult, but glorious enterprise, of raising up labourers for the wide spreading spiritual harvest? Will you, as often as the season which has now been mentioned returns, go into your closet and pour forth one fervent and effectual prayer in our behalf, and in behalf of the mighty object which we are striving to accomplish? Heads of families, will you, as you draw around the domestic altar on the consecrated evening, remember the topics which have been suggested, and endeavour to add new faith to your devotions? Christian females! we especially appeal to you. Some of you already meet, and pray together for the prosperity of Zion. Will you not, once in a month, assemble in circles suited to your convenience, and pray for the cause which now solicits a remembrance in your supplications? Will it add any serious burden to your other duties; or will the hour, which you may spend in this manner, be an unprofitable one to your own souls? Is there not at least *one* praying fe-

male in every church, who, if she should make the effort, might easily persuade, six, or eight, or ten, or more, of like spirit, to subscribe the constitution which is subjoined to this address, and thus increase the cloud of incense which is to ascend from this newly erected altar? Should *you*, christian female, whose eye may chance to meet this address, make the attempt, would you not succeed? and are you satisfied to go and meet your Saviour, without giving him this small proof of your love to his cause?

The time for prayer and effort is short. In a little while those who need either, will be beyond our reach; and eternity, with its amazing and unalterable scenes, will have opened upon them, and upon us.

In behalf of the Board,

E. CORNELIUS, *Sec'ry*.

Form of a Constitution suitable for a Praying Circle, agreeing to observe the Concert of Prayer, appointed in behalf of the American Education Society.

The undersigned, in view of the want of able and devoted ministers of the Gospel, to supply the destitute in our own country and in other parts of the world, and believing that one of the most important means of increasing the number of such ministers is *prayer*,—and being persuaded that the American Education Society and other similar institutions, are fitted to exert, with the blessing of God, a most auspicious influence in accomplishing this desirable end, do agree to associate together for the purpose of observing a monthly season of prayer with reference to this object, with the following rules:—

1. There shall be a meeting for prayer on the *Tuesday* afternoon, or evening, as may be convenient, immediately following the first Monday of every month, at such place as shall be agreed upon.

2. The topics recommended in the address of the Directors of the American Education Society, shall be particularly remembered, though not to the exclusion of other subjects which may be suggested.

3. The officers shall consist of one to preside in the meetings, and of a Secretary to keep the records, and to correspond, when necessary, with the Secretary or Treasurer of the American Education Society.

4. A contribution shall be taken at the close of each meeting; and the members

will endeavour in this, or in other ways, to raise a sum not less than five dollars, annually, to be paid into the Treasury of the American Education Society.

5. It shall be the duty of the Secretary, after the first meeting has been held, to address a line to the Secretary of the American Education Society, giving him notice of the formation of the concert, and directing him how to forward such copies of the publications of the Society, as the concert may be entitled to receive gratuitously.—The same person shall act also as Treasurer, and transmit from time to time the contributions raised, to the Treasurer of the American Education Society.

✂ Communications of the above kind should be post paid.

The pastoral Association of Massachusetts recently passed the following resolution, recommending the above concert.

“Considering the great and increasing want of ministers of the Gospel, to supply our own country and other parts of the world, and the important influence which the American Education Society is destined to exert in raising up ministers of the Gospel, therefore, *Resolved*, That we cordially recommend the observance of the concert of Prayer which is appointed on Tuesday afternoon and evening following the usual monthly concert, to pray for the Society, for those under its patronage, and generally for the great object of praying the Lord of the harvest, that he will send forth labourers into his harvest.”

The General Association of Connecticut at their late meeting passed a similar resolution.

ADDRESS OF MR. EVARTS.

The following address was delivered by Jeremiah Evarts Esq. Corresponding Secretary of the A. B. C. F. M. at the anniversary of the American Education Society, but was furnished too late for the Annual Report. It well deserves to be put into a permanent form, as expressing the views of one who has been long and successfully engaged in promoting the cause of Christian benevolence.

MR. PRESIDENT,

It is less than thirteen years since the first Education Society, on an extensive plan, was formed in our country; and less than twelve, since the American Education Society was projected. Though this lapse of time is not great, it is sufficient to

afford some test of the principles and designs which were then avowed, and of the practicability of accomplishing the great objects which were then contemplated. I have been an observer of the whole process, from the incipient measures to the present advanced state of the work; (and there are many others, who have been observers also;) and I feel warranted in saying, that the cause of educating pious young men for the gospel ministry has gained a complete and absolute triumph. But let me not be understood as paying a tribute to human wisdom. All I mean by the triumph of the cause is, that those, who engaged in it, judged rightly as to the plain duty of sending laborers into the Lord's harvest. They saw the exigency of the case; they deliberated as to the means to be used, and the object to be gained; and, casting themselves upon Providence, they determined to do something toward providing faithful preachers for the destitute parts of our own land, and the perishing millions of heathen countries. They determined to do something, which should answer for a specimen of what should afterwards be accomplished, on a more extensive scale and under more favored auspices.

There were not wanting persons, who objected to the plan, on what they deemed practical grounds; and among the sincere friends of Christ and of their country, there were some who hesitated to give their approbation, and were inclined to predict a failure. The principal grounds of objection and hesitation were the three following.

1. The need of a great number of additional ministers of the Gospel was thought to be much less urgent, than the founders of our Education Societies had represented. The fact, however, that strong representations had been made, led to inquiry and thorough investigation; and it may be considered as conclusively proved, if it is not universally admitted, that there are millions of people in the United States who are not within the reach of the regular ministrations of the Gospel, and who cannot receive religious teaching at all, unless the number of preachers be greatly augmented; and who cannot be well taught, unless vigorous and persevering efforts are made to have thoroughly educated men brought into the ministry. The founders of Education Societies were right therefore on this point.

2. It was alleged, that these extraordinary efforts would not increase the number of educated ministers; for it was supposed, that all the young men, who were fit for the ministry, already obtained an education either at the expense of them-

selves or their friends, or by means of extraordinary exertions. On particular inquiry, however, it was found that very many youths of promising character as to piety and talents, could be brought into the service of the church, if the expense of their education, or a part of it, could be defrayed from charitable sources. And while this investigation was going on the spirit of the Lord was poured out, and many new converts were prepared for entering upon a course of education. And so it has continued till the present hour, when there are probably thousands of young men, between the ages of fifteen and twenty five, who might be trained for the ministry, if every practicable exertion were made to bring them forth to the work. The number now in a course of education is greatly increased by what has been already done. Probably at least twice as many are looking to the ministry, as there would have been, if no extraordinary movement had been made; and the prospect at present is, that the advance will be still more rapid, so long as the wants of the world shall be unsupplied, and the disciples of Christ shall be willing to do their duty.

3. It was urged that, even if the destitution should be found as great as had been alleged, and if young men in great numbers could be educated by charitable efforts, still one formidable difficulty would remain. The people continuing destitute, it was said, would still continue so, for want of zeal and public spirit to settle a minister; so that, if ever so many young men should be educated for preachers, it would still avail nothing for want of hearers. If the people wished for preachers, it was added, they would apply for them and secure them, in accordance with the commercial maxim, that the supply will keep pace with the demand. It was urged, by way of answer, that ministers could not be supplied to meet the demand till they were first educated; and that, although destitute people might not feel their wants so deeply, as to send a thousand miles for a clergyman, and then wait several years for the completion of his preparatory studies; yet they might gladly settle a minister, who should present himself before them, in the full exercise of the clerical functions, and in the possession of all those attainments, which would promise a life of eminent usefulness.

And, Mr. President, what do facts prove on this point? If there is any one feature, in the religious aspect of the present times more cheering and delightful than any other, it is the general eagerness for obtaining well educated ministers. All the young men of our theological seminaries

are applied for, over and over again, long before they have completed their course of study. Where fifty are sent forth, five hundred are needed, and would be immediately employed; provided always that they are self-denying and devoted men, fond of their Master's work, and rejoicing in the progress of his cause. Such men are demanded in our cities and old settlements, as well as in the wilderness; along the whole Atlantic frontier, as well as beyond the Alleghanies and on the gulf of Mexico. Take any one of our populous cities, or great towns, as a centre, and draw around it a circle of dimensions, and you have a field which invites a considerable number of spiritual cultivators. It is not extravagant to say, that if fifty new evangelical labourers could this day assemble where we are, in the metropolis of New England, they might within a week commence their work, some in this city, others in the immediate neighborhood, and none of them sixty miles distant, and might probably gather a harvest of almost unequalled richness and abundance, and with almost unparalled ease and expedition. Dim indeed is the eye, that does not behold this field waving for the sickle;—callous the heart, that is not saddened at the thought of such a harvest being lost;—and palsied the tongue, that is not often moved in prayer to the great Proprietor, that He would send forth laborers.

Nor is it necessary, that the laborers now wanted, either in the old or the new parts of our country, should possess other qualifications than may rationally be expected, with the use of proper means and the favor of heaven. They should possess piety, prudence, disciplined minds, a sound judgment, common sense, and operative love to the souls of men. These qualifications have been possessed by a large proportion of the beneficiaries of Education Societies, and may with increased caution and diligence, be possessed by a still larger proportion. But this train of thought leads me to mention another ground of objection, which, in the progress of the work, has been made to Education Societies. It is this:

That, among the persons charitably educated for the ministry, some have proved unsuitable and defective in their character, before they had completed the course of their education; and others have been found unsuccessful candidates for settlement, after they have entered upon preaching. I say *some*; for I believe it has never been alleged by the most confident opposer of charitable education, that *all* beneficiaries have disappointed the hopes of their patrons. And here I do not feel

greatly concerned to admit, that there will be particular cases of disappointment in the prosecution of this work, as well as in all other human agencies. Were the patrons of Education Societies understood to offer a guaranty, that all the young men taken under their patronage would be preserved from error; that no mistake should occur, in regard to their capacity for improvement; or even that no cases of apostasy should exist? Such a guaranty can neither be given nor required. The fact is, that imperfection cleaves to the plans and doings of man universally in this state of trial. The city of Boston pays more than \$50,000 annually for the support of its public schools, besides large additions occasionally for the erection of school-houses. Are the city authorities supposed to guaranty that no boy, who enters these schools, shall leave them without improvement, or ever after become a bad citizen? Is it not a sufficient justification of the school system, that it has been long proved to be favorable to public morals, intelligence, virtue, and happiness? And ought we not to be satisfied, when it is proved, that charitable efforts to educate young men for the ministry not only bring forward a greater number, for that sacred work, but manifestly tend to raise the tone of piety among the clergy, and in our churches? That this is the fact is beyond all rational controversy. Much more than this might be asserted; and with the pains now taken, in the formation of the character of the beneficiaries, we may hope they will acquire a firmness of purpose, a humble sense of their dependence on God, and a spirit of holy enterprise, which shall be followed by great blessings upon their labors. But our religious public must make up their minds to admit, what we are daily taught by observation and experience, as well as by the Scriptures, that *human agents are always imperfect*; and sometimes those, in whom great confidence has been placed, prove radically unsound and corrupt. Unless Christians have moral courage enough to look at these truths without dismay, they are not yet prepared for the arduous exertions of the present times. Are we to sit down with folded hands, and wait till a race of perfect men shall appear? or till the agency of men shall be superseded by the ministry of angels? We shall do so at our peril. We shall do so with the certain foreboding of hearing from our offended Judge the awful words, *Ye wicked and slothful servants*, addressed to ourselves.

Let it then be settled once for all, that beneficiaries of Education Societies, and those who superintend their course of pre-

paration for the ministry;—that missionaries, and those who have the assignment of their fields of labor, are, like their fellow professors of Christianity, liable to err, encompassed with infirmities, and exposed to the multiplied dangers, temptations, and sins, of which the history of the church affords so many examples. And this humiliating fact, (for such it certainly is,) far from affording just occasion for cold and unfeeling censure and bitter reproach, should excite in the breasts of the faithful the deepest solicitude and the tenderest sympathy for all who are to become future teachers of divine things, and especially for those, who are called to take more responsible parts, in administering the religious charities of the day.

And here, Sir, you will permit me to allude to a subject of great interest.

Within a year past, a clergyman in the prime of life, occupying a desirable station, and one of great usefulness, has been removed from a beloved people, by the voice of the churches, and made the most important agent, in conducting the affairs of this Society. Motives of delicacy prevent my saying any thing of a personal nature, except that it fell to my lot to know, with what ardor this individual, in early youth, entered into the plans of those public exertions, which have respect to the spread of Christ's kingdom, and the salvation of men; and the public know, that after years of pastoral labor, and opportunities of becoming acquainted with the various claims of the church universal upon her sons, he has deliberately consecrated himself to this high ministration.

It is now understood, and fully acknowledged, that the larger charitable institutions of our country require, and must receive, the undivided labors of competent functionaries, regularly set apart for the service of superintending their concerns. This general fact should lead the Christian public at large to pray, that those, upon whom so heavy a responsibility rests, may be sustained in their arduous labors;—may be taught from above in regard to the wisest and most successful plans of operation;—and may retain that confidence, which is indispensable to the discharge of the duties assigned them. The multitude of their brethren should feel a truly fraternal responsibility; and should cherish an ardent desire, that laborers in this cause may be eminently men of God; and that our successors may be highly honored instruments in bringing forward those days of millennial glory, which will assuredly arrive, and be hailed with joy and gratulation by the countless millions of the enlightened, renovated, sanctified family of man.

NOTICES OF PUBLICATIONS.

Address delivered before the Benevolent Society of Bowdoin College, Tuesday evening, Sept. 5, 1826.
By Samuel P. Newman.—Portland, printed at the Mirror office, 1826.—pp. 29.

The specific object of the Society before which this address was delivered is "to assist indigent young men of promising talents and of good moral character in procuring an education at Bowdoin College." It does not like the American Education Society confine its aid to young men who have the ministry in view; but many of its principles are the same, and admit of a similar illustration. The sentiments of the address are moreover analogous to what Professor Newman exhibited with much force, at the late anniversary of the American Education Society, on moving the *third* resolution which was expressed in the following words—
"That since a large proportion of the most useful and distinguished men of every profession, and in every age, have sprung from humble life, the friends of the American Education Society have peculiar reason to expect that in consequence of their efforts, a great addition will be made to the piety, talent, and effective influence of the Christian ministry." Not having been able to obtain a copy of Professor Newman's remarks delivered in support of this resolution, we the more gladly avail ourselves of a few paragraphs from the Address to the Society in Bowdoin College.

Professor N. directs the attention *first* to that peculiar and important class of persons in our country whom he styles "self made men;" and in the next place to those who, though equally poor, instead of trusting "to their own unaided efforts for the attainment of knowledge and the discipline of the mind, have sought the aids of education." The following striking example is introduced for the purpose of illustrating the former class.

"Perhaps it may tend to the definite-

ness of our views of a self made man, to fix the attention on an individual instance. I will mention Roger Sherman of Connecticut. He was the son of poor parents. The business marked out to him for life, was the sedentary and laborious employment of a shoemaker. But while his hands wrought in this humble, though useful occupation, a providential occurrence led him to aspire after a higher station in life. He was requested by a friend to seek for him legal advice at a neighboring town. The precision and accuracy, with which he made known the case to the attorney consulted, excited surprise, and led to the intimation, that his mind was fitted to higher pursuits. But how could this hint be improved? The advantages of education were not within his reach. Even should he relax his daily toil, want and suffering were near to him, and to those he loved.

'Alone the oar he plied; the rapids nigh,
To pause but for a moment was to die.'

Neither, at that time, were there kind liberal patrons, or generous associations, to which he might look with the hope of assistance. He saw, that all his resources were in himself; and he resolved, that the power of these resources should be tried, and, in the strength of this resolution, he rose from the bench of the shoemaker, seated himself in the Halls of our Congress, and when there, he took his place with the first. For powers of discrimination, and for solidity of judgment, he had not his superior in that assembly of mighty men. Yes, this was the man, whom Fisher Ames, when he had been prevented from hearing a debate, felt it safe to follow in his vote, *for he always voted right*. This is the man too, of whom the late illustrious Jefferson declared, that *he never said a foolish thing in his life*; and yet this same man, was a SELF MADE MAN."

Mr. Newman, in adverting to the services which have been rendered to the country by this noble class of men, exhibits their deeds with a just and impressive eloquence. He reminds us that it was men of this hardy, independent, and resolute character, who acted with such prudence, and at the same time with such a determined and invincible energy in the revolutionary struggle.

"There is something," he remarks "in the discipline, to which the minds of these self-made men were subjected, which well suited them to the exigencies of the times.

Our country needed men of resolution and strength of purpose, of bold, enterprising habits,—ready men, able to meet the exigencies of new conditions and unexpected events,—men of independence of mind, who could and would think and act for themselves; and it was among those, whose whole lives had been a course of persevering resolution, and a succession of attempts and expedients, and whose opinions and mode of reasoning were their own, shackled by no system, and biased by no prescriptive prejudice, that she found them."

Speaking of his second class of indigent students, namely, those who, though they received the aids of education, still had to struggle with penury and depression in every stage of their preparation for usefulness, and who exhibited "hardly less of bold adventure and determined resolution" than those whom he styles "self made men," Mr. N. asks,

"But where are these men now to be found,—in obscurity and penury still? No, they are on your benches of justice, in your departments of State, in your halls of legislation; they are the divines, and lawyers, and physicians, and instructors, whom you love and revere. Educated as they were under all the disadvantages of indigent circumstances in life, in addition to the imperfection of the system of instruction, then found in our Seminaries of learning, still they have risen above all these disadvantages and made themselves conspicuous."

"Our country needs such men. She will always need them; and if the citizens of this republic preserve, as I hope they will, the purity of our free institutions, she will always have them."

Yes, our country needs such men. She needs men of a sturdy and enterprising character, who have been taught by the severities of early discipline to surmount obstacles, and to vanquish difficulties,—men who possess those determined and effective habits of soul which are peculiarly the result of the trying labors and conflicts, to which a hard penury often subjects the worthy student in the course of his preparations for usefulness.—She needs such men to go with the spirit and self denial of apostles to her Western and Southern borders, and there raise the standard

of the cross, and preach Christ and him crucified, and contend against prevailing iniquity with a resolute courage, and endure hardships and privations without injury or discouragement. She needs this day a thousand such, to meet the wants of a rapidly extending population, and to arrest the fearful progress of moral desolation, which now so portentously threatens her political interests.

Professor N. thus states and answers another objection, which may be made to the practice of affording pecuniary assistance to the indigent student preparing for the ministry, as well as to others.

"It may be said: If the discipline, to which the indigent student is subjected, be thus advantageous, if to overcome the difficulties and hardships which poverty places in the way, conduce to the formation of a superior mind, why diminish the force of these favoring causes? Let the lion be met and conquered, if it is the struggle which will give strength to the victor.—Carry us back to the simplicity of former times, and I will allow that there is force in the objection. But the demands of the age have increased. More knowledge and further progress in literature and science are required in our educated men. To meet these demands, our course of instruction has been extended, and consequently the expenses of a public education increased. The changes also, which, in the progress of our country, have taken place in our modes of living, and which have extended themselves to our literary institutions, (though I rejoice to say, that a spirit of retrenchment has gone abroad,) have thrown new obstacles in the way of our indigent students. And in connexion with these causes of increased expenditure, consider also, that the effect of extending our course of education has been to increase the difficulties of competition. He must indeed have a rarely gifted mind who under the disadvantages to which poverty subjects him, can vie with the well educated scholar of the present day. Take these circumstances into view, and you will at once perceive, that they diminish the force of the objection that has been made."

In regard to this subject, the Directors of the American Education Society believe that a middle path is the path of wisdom and of safety. They would grant *so much assistance*

that a young man of proper disposition and endowments may obtain, without serious embarrassment or loss of health, a *thorough* education for the ministry ;—and they would afford aid *in such a manner*, as to excite him to diligence and economy, and to leave unimpaired every desirable motive to personal effort. They have studied to fix upon a course, which while it in a measure removes the excessive and disheartening pressure of want is at the same time calculated “to encourage young men to do all they can for themselves, and to make them feel that they “are dependent, ultimately, upon themselves for an education.”

We close with one more quotation from this address.

“It may be said, that the calls on the benevolence of the public are numerous. It is true, they are so. There are many objects, and noble objects, of christian charity ; and all that I ask is, that each may receive a share, and a just share, of christian benevolence. I do not ask you to forget your fellow man, who sits in the region of moral darkness. O, no. Do all that you can, to pour upon these remote parts of the earth the light of Gospel truth. I do not ask you to be unmindful of the savage, who roams our western wilds—O, no. Do all that you can, to make him feel the power of that religion, that can subdue the fierceness of the tiger, and change the lion to the lamb. I do not ask you to forget the sons of affliction and want. O, no. Go visit the cold hut of poverty, go stand by the thorny bed of disease, and be angels of mercy there. But I do ask you, that you would also remember the indigent scholar, in his discouragements and his struggles. I do ask you, that you would extend an arm for his support, when worn down with mental toil, he is ready to sink beneath the burden of poverty, that presses heavy upon him.”



A Sermon occasioned by the death of the Hon. William Phillips, preached on the third of June, 1827, being the Sabbath after the Funeral. By Benjamin B. Wisner, Pastor of the Old South Church in Boston.—pp. 52.

The design of this discourse is to perpetuate the memory of one of the most benevolent men whom the present age has produced. The American Education Society, of which he was chosen President for twelve

years in succession, and whose interests were cherished by him with strong affection, has already recorded its deep sense of the obligations which it is under for so generous a benefactor, and so valuable a friend. In performing the duty assigned him, Mr. Wisner, has selected for his text, the appropriate and beautiful description of the character and end of the *upright* man in Ps. 112: 4, 5, 6. “*Unto the upright there ariseth light in darkness: he is gracious, and full of compassion, and righteous. A good man sheweth favour, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved forever: the righteous shall be in everlasting remembrance.*”

The preacher first delineates the character, and then describes the blessedness, of a good man. The application to the case of his deceased and distinguished parishioner, follows. It is seldom that we find, in the records of benevolence, a more interesting history than Mr. Wisner has given of Mr. Phillips, and of the family with which he was connected. To their enlightened views, and princely benefactions, the church and the community are indebted for some of the most useful and flourishing institutions of learning.

The late HON. WILLIAM PHILLIPS was born April 10, 1750, and died May 26, 1827.

In presenting us with the prominent outlines of his character Mr. W. describes him as a man possessed of a strong and discriminating judgment ; a decided friend of the liberties of his country in the times of the greatest peril ; as deeply interested in the improvements of his native city, and in the progressive advancement of society. His natural disposition was generous, and affectionate, united with a strong sense of moral justice. But the predominant feature of his character was his piety.

“Of the reality of this, none who knew him, and were qualified to judge, could entertain a doubt. His religious sentiments were thoroughly and decidedly orthodox, or evangelical. These, he firmly

believed, after diligent, prayerful, and long continued study of the scriptures, are the truths which God has revealed for the renovation and sanctification of men. He deeply lamented the prevalence of opposite opinions, especially a denial of the atonement of Christ, which he was firmly persuaded is the only ground of hope for sinful men."

"His faith was not a mere speculative, inoperative principle; it worked by love,—love to God, and love to men. A regard to the will and the glory of God, was the principle which shaped and ruled all the considered actions of his life. What does duty to God require? was the question which controlled, not only those actions which are more appropriately denominated religious, but those also which arose from the varied relations and circumstances of life. Few men were more habitually actuated by the fear of God; few have aimed more constantly to do all things to the glory of God."

The following account of the views, and feelings, and actions of this truly excellent man, in regard to the various works of benevolence which distinguish the present day, is worthy of being recorded on the memory and heart of every man to whom God has entrusted the important talent of wealth.

"Of his deep and lively interest in the extension of the Redeemer's kingdom, it is universally known that he has long given the most substantial evidence. His property, he habitually felt, was a talent committed to him, to be used for the glory of God, and the good of his family and of the world. Deeply, I have had the most satisfactory evidence, did he feel the responsibility involved in its possession; and earnest was his solicitude that he might be found faithful in his trust. His charities have been long continued, munificent, widely extended, and applied to every variety of proper objects. The poor have lived upon his bounty. Many are the widows and the fatherless children whom he has rescued from want and woe. Many are the friends whom his liberality has aided, and comforted. Very many are the souls which his beneficence has enlightened, and sanctified, and saved. He did not indeed give as much *in proportion to his means* as some in more moderate circumstances. This, whatever may be thought of the question of duty, was not, at least in the present state of the church and the world, to be expected. But there has, I believe, no man of wealth lived and died in this country who

has, in proportion to his ability, done so much for the cause of charity. It is to be remembered also, that he was educated, and his habits formed, when, in this country, liberal benefactions were unknown. With him, it may almost be said, began that spirit of liberality, which has sprung up, and spread so rapidly in our community. It is also to be recollected, that most of the measures and associations now in operation for extending the blessings of education, of civilization, and of religion, were formed after he had passed the meridian of life; and that he was, from his habits of thinking and feeling, rather averse to new and untried expedients. Yet scarcely a measure has been adopted or an association formed, in this city and vicinity, for the improvement of the physical, the intellectual, the moral, or the spiritual condition of men, which has not received his cooperation and his liberal support. Nor did this proceed from an ostentation of charity, or a blind impulse of generosity. No man was ever farther from ostentation in his charities; and in reference to all new applications to his bounty, he always took time for deliberation, consultation, and prayer. Of the numerous plans which have, within a few years, been adopted for the promotion of evangelical religion, I know of but one to which he wholly refused his cooperation; and it is a remarkable fact, that that one is now generally regarded as having entirely failed.

"I confess that when I consider all these circumstances, I look with wonder,—and I hope with gratitude to God whose grace made him what he was,—at the variety and the amount of his charities. They have been, for a *series* of years, from eight to eleven thousand dollars a year. And by his will he has contributed to various benevolent objects, most of them religious charities, sixty-two thousand dollars."*

In a note in the appendix to the sermon it is stated that "During the last three weeks of his life, he contributed to different charitable objects above \$5000; an amount which would have been nearly doubled, had he lived a few days longer, and been permitted to attend the religious anniversaries held on the week of General Election." Thus did this good man

* The donations of Mr. Phillips to the American Education Society, exclusive of his annual contributions, which probably amounted to more than a thousand dollars, were as follows:

In the year 1818 a donation	\$1,000
1826 to constitute a scholarship	1,000
1827 a legacy	5,000

go down to the very gates of death, distributing, like a faithful steward, the bounty with which his Lord had entrusted him; and leaving behind him, a name which time, that casts the mantle of oblivion on many a favoured son of wealth and distinction, will serve only to brighten.

O ye men of wealth, to whom God has committed a talent of unspeakably higher value than that of silver and gold, the power of *doing good* to thousands of your fellow men for time and eternity, behold here an example worthy of your imitation! The property with which you are entrusted cannot descend with you into the grave, nor be carried with you into eternity. But, if used for the glory of God, to promote the cause of piety and benevolence, it will follow you in the good which it will accomplish, through the dark valley of the shadow of death, and be felt and enjoyed when these heavens and this earth are no more.



Eleventh Annual Report of the Directors of the American Education Society, for the year ending May, 1827.—pp. 76.

We notice this Report, which has been published several weeks, and is already in extensive circulation, merely for the purpose of inviting attention to it from those who wish to have a general view of the principles and operations of the American Education Society. For this purpose, it is a more complete document than any which has before been issued by the Society.

The Directors state three "fundamental maxims," as forming the basis of most of their measures for promoting the interests and objects of the Society. These are,—*"That the good which the Society is to accomplish must depend under God upon the character of the men whom it patronizes; that the enterprise is undertaken and should be prosecuted with reference to the entire wants of our country and of the world; and that the Society is destined to continue for generations and ages to come."*

With these leading principles, for their guide, they aim to exercise great *caution in selecting candidates for patronage*; preference is given to those who seek a *thorough* education; assistance is rendered in the way of *loans*, and not as a charity; a *pastoral supervision* is extended over all who are patronised; *scholarships* are founded, instead of placing the whole dependance of the society upon contingent funds; and patronage is extended to young men of *different denominations*, provided they possess the qualifications specified in the constitution. Each of these topics is fully illustrated in the Report.

Written testimonials are given in the appendix from nearly all the Presidents of Colleges in New England, and from some out of it, and from other intelligent men, both ministers and laymen in different parts of the country, who have had opportunity of forming a correct opinion on the subject, all approving, in decided terms, of the system which the Society has adopted.

We subjoin the following from President Tyler, Dr. Spring of New York, and Jeremiah Evarts, Esq. as specimens.

"I have ever regarded the American Education Society as one of the most important and useful of those benevolent institutions which are the glory of the present age; and the recent changes which have been adopted in the mode of conducting its operations appear to me to be great improvements, and preeminently adapted to secure the confidence of the public, and to extend and perpetuate the usefulness of the Society.

The establishment of scholarships, by means of which a permanent fund is created, is calculated to give stability to the institution; and while it will enable the Directors at all times to redeem their pledges, and to reduce their operations to system, it will save them from the embarrassment, to which they must often be subjected, if dependent solely on occasional contributions.

The plan of converting their benefactions into loans, possesses many advantages. While it operates as a stimulus to the young men to do all in their power for their own support, and relieves them from many of those unpleasant associa-

tions, which their dependent situation suggests, it lays the foundation of an accumulating fund, which is destined to increase with the increasing wants of our growing population.

The organization of Branch Societies in different sections of the country, is peculiarly adapted to awaken the interest—and call forth the resources of the whole christian community; and at the same time gives the most ample security against the future perversion of the funds.

But there is no part of the present plan of operations with which I am more highly satisfied, than that system of supervision and close inspection which has been adopted, and which will enable the Directors to become intimately acquainted with the character, standing, and habits of every one of its beneficiaries, and which lays the surest foundation for public confidence that no unworthy individual will be patronized.” BENNET TYLER.

“I have perused with no common interest, a brief view of the present system of operations pursued by the American Education Society; and with a still deeper and gratified interest, have I listened to the details of the plan, as developed to me in a personal interview with their respectable Secretary, the Rev. Elias Cornelius. To furnish young men of piety and talent with a *thorough* education for the pulpit—to relieve them from the mortifications of mere pensioners on charity, and perpetuate the resources of the Society, by the appropriation of monies *loaned*, rather than *gratuities* bestowed—and to test the character of young men, by the methods proposed by this Society, appear to me to be a most judicious improvement upon all the plans hitherto adopted by Education Societies. The establishment of *scholarships*, as proposed by this Society, strikes my mind, as one of the noblest charities of the age. The business of educating young men for the sacred ministry, I do not believe, can be successfully carried on without it. Though I am not one of those, who distrusts the bounty of Heaven, through future generations, yet am I persuaded, that the cause of this Society needs a permanent fund, as really, as any institution of learning in the land. I trust the efforts of the agent in this most important concern will receive the favour of all the friends of God and man.

GARDINER SPRING.

New York, Dec. 25, 1826.

“These lines may certify, that I have for some months been acquainted with the principal features in the plan of the American Education Society, as presented and explained by the present Secreta-

ry; and that I cordially approve it, not doubting that in case experience shall suggest modifications, they may easily be adopted.

“Two excellent traits in the plan I conceive to be these: the thorough supervision of the education of the young men, during the whole course of their studies, and the establishment of scholarships to such an extent, as shall exempt the Directors of this weighty concern from extreme embarrassment, and constant apprehension, as to the means of carrying forward the beneficiaries whom they have taken under their patronage. The last of these objects I conceive to be indispensable in order to the attainment of the other; for there can be no time for superintending the education of young men, while the mind of the Directors and executive agents are engrossed with the perplexing question, how they are to provide for pressing exigencies.

“I am not willing to close this certificate without expressing my entire confidence in the Board of Directors of the American Education Society, and in their present Secretary. JEREMIAH EVARTS,

Cor. Sec. of the A. B. C. F. M.

Boston, Dec. 26, 1826.

The following letter was received by the Secretary, from the President of Waterville College in Maine, after the above were published in the Annual Report.

“I am happy in being able to say, that the officers of this College unanimously approve of the plan of operations adopted by the American Education Society, as stated in the remarks made by yourself when you were at my house, and in the “Brief View” which you then had the goodness to put into my hands.

Yours respectfully, JER. CHAPLIN.

MISCELLANEOUS FACTS.

Important means of multiplying ministers.

The Secretary of the American Education Society has frequent occasion, in discharging his official duty, to become acquainted with the early religious history of the young men who are under the patronage of the Society. These interviews often disclose interesting facts. Among them the following are peculiarly noticeable. The young men in many cases acknowledge themselves indebted to the influence of a pious *mother*; and they generally refer the time of their conversion to a season of *Revival*. This combined influence is doubtless the source, from which

the church is to look for a large proportion of her ministers. Let mothers, in view of this fact, early consecrate their sons to God, and spare no pains to train them for his service. Let the friends of Revivals keep it in mind, and labour and pray for the continuance of these powerful instruments of regenerating the world.

Rapid growth of population in the United States.

An intelligent gentleman who has long resided in Ohio, was recently in New England, and, to show the rapid growth of the population in the state where he belongs which already exceeds 800,000, stated to another gentleman that he had ascertained, after careful inquiry, two facts of great interest on this subject; one was, that there is not a *native born* citizen in the state as old as himself, and he is but 45; and the other, that Ohio is, at the present time, the greatest emigrating state in the Union.

Yet this is but a specimen of what is taking place in the Western states generally: 37 years ago the entire white population beyond the Alleghany amounted, by actual enumeration, to scarcely *one hundred thousand*; now it is more than *Three millions*. At the same time the Atlantic states have been steadily increasing. The present ratio of increase is at the rate of one thousand a day, or nearly 400,000 a year. An addition is thus made to the nation, every *twelve months*, of a population equal to that of the states of Connecticut and Rhode Island! What a prospect is this for the Patriot and Christian to contemplate! Who can predict the future safety and happiness of the nation, if the means of *moral* influence are not greatly increased? It is no time to be idle. The generation has not lived, which was charged with a more responsible duty to posterity, than the present inhabitants of the United States.

The slave trade.

The Directors of the London African Institution give a list of 218 vessels which, during the year 1824, were engaged in this infamous traffic. These it is estimated carried away *one hundred thousand* miserable human victims. How many others were carried off, by vessels which escaped the vigilance of British cruisers, no one can tell. At the commencement of the present year, a vessel arrived in England which had boarded 30 slave ships under different flags, during a single short cruise; and it was believed that 30,000 slaves were ready for embarkation at the different stations along the coast. The laws

of civilized nations against the slave trade are little more, therefore, than a dead letter. Nothing can stop the enormous evil, but the establishment of christian colonies along the coast. The influence of the British colony at Sierra Leone has been already extensively felt. A short time since a tribe, from whose shores fifteen or twenty thousand captives had been annually embarked on board of slave ships, put themselves under the protection of the colony, and are now no longer troubled with the dealers in human flesh.

The late Gen. Turner recently wrote from the colony and stated, that he had but little doubt that the slave trade would be speedily abolished for a thousand miles around Sierra Leone. Our settlement at Liberia already guards 150 miles of the long haunted coast. Twenty such colonies as Sierra Leone and Liberia spreading along the western shore of Africa, at suitable distances, would put an end to the slave trade forever, and diffuse the light of christianity over a large part of the African continent. What friend of humanity, or of religion, will not, then, bid such a society as the *American Colonization society*, God speed, in its noble undertaking; be the degree of its influence in mitigating the evils of slavery in America, what it may?

Benevolent Societies.

The American Board of Commissioners for Foreign Missions have forty three stations among the heathen, and about the same number of ordained ministers. These would supply one *county* of 50,000 inhabitants, with christian institutions, at home. The annual receipts of the Board are greater than those of any benevolent Society in the United States: and yet there are *individuals* in the country whose yearly *private* income exceeds those receipts, and who could therefore, if disposed, do more for Foreign Missions, than the christian community now do.

The American Bible Society has been in operation nine years. It has published *half a million* of copies of the scriptures. *Three millions* of people are estimated to be destitute of the Bible in the United States, and *twenty millions* more in Spanish America and Brazil. *Hundreds of millions* are destitute in other portions of the world.

The American Tract Society at New York has printed in two years 44,000,000 of pages of tracts; less than *one million* of which have crossed the Alleghany mountains. *Four millions* of tracts have been published, while the population is *twelve millions*. The London Society publishes *Ten millions* of tracts annually.

The American Home Missionary Society employed last year 169 ministers, and paid on an average one fourth of their support. There are, of the Presbyterian denomination alone, one thousand churches which have no Pastors.

The American Sunday School Union, embraces 2415 schools, 22,291 teachers, and 159,000 scholars in 28 states and territories. The number of children in the United States, of an age suitable to attend Sunday schools, is probably 3,000,000.

Comparative receipts of British and American Societies for 1826-7, in round numbers.

Br. & For Bib. So. \$355,622	Am. B.C. For. Mis. \$67,401
Church Miss. So. 204,000	Am. Bible Society 64,764
Wesleyan Mis. So. 201,804	Am. Sun. Sch. Un. 42,000
London Miss. So. 157,137	Am. Ed. Soc. (cash) 37,874
Religious Tr. So. 66,675	Am. Tract Soc. 30,413
London Jews Soc. 64,257	Am. H. Miss. Soc. 18,140
Hibernian Society 32,945	Am. Coloniz. Soc. 15,963
Sunday Sch. Union 20,870	Am. Bap. Bd. Miss. 10,987
Br. & For. Sch. So. 8,353	Methodist Mis. So. 6,215
Continental Soc. 8,340	Am. Jews Society 1,266

Let the people of the United States give to religious charities *three cents*, for every dollar they now spend for ardent spirits and the pauperism occasioned by it, and a greater sum would be raised than the above societies, in England and America put together, now receive. What a fund, then, might this favoured nation possess for works of benevolence, should the monster, Intemperance, be destroyed, as there are at length some rising hopes that it will be!

INTELLIGENCE.

Quarterly meeting of the Board of Directors.

The Directors of the Am. Ed. Soc. hold a meeting regularly, on the 2d Wednesday of January, April, July, and October, to receive the returns of those under the patronage of the Society, to make appropriations, to attend to the cases of new applicants for aid, and to transact any other business which the interests of the Society may require.

The Board held their quarterly meeting in Boston on the 11th inst. *Sixteen* new applications for aid were presented, and fourteen young men were received and placed on probation for the usual term. This is a larger number than has occurred for nearly 2 years past at a similar meeting. \$2,369 were appropriated to 149 young men, belonging to 11 Colleges and as many Academies. \$332 33 were voted to the Branch Society in Connecticut, and \$57 to the Branch in New Hampshire, to complete appropriations in those states. The treasury of the Society is entirely exhausted, and *Twenty five hundred dollars* will be needed in October, to meet the appropriations for the en-

suing quarter. But little can be expected previous to that time, from the income of scholarships, or from auxiliary societies. The friends of the Society must step forward and replenish the treasury, by fresh donations and contributions, or the Board have strong apprehensions that they shall not be able to meet the demands which will then be made upon them. They earnestly request that their wants may be remembered, and that without waiting for further solicitation every friend of the cause will forward his freewill offering to the General Treasury, or to either of the treasuries of the Branch Societies, as may be most convenient. The pledge has been given, and must be redeemed, that *no young man who is worthy of being patronized for the Sacred Office*, shall ask for aid in vain. But for the means of redeeming this pledge the Board have no where to look, but to the community, whose agents they are. We would ask ministers of the Gospel, to keep in mind the wants of the Society, and before the period which has been mentioned arrives, to address their congregations, and to solicit a contribution, or subscription, in aid of the funds. We would especially ask those ministers of the Gospel who once stretched forth their hands to this Society, and received its kind and timely aid, not to forget its claims now that it comes to them, and asks for help. Other youth are struggling with the same difficulties which they had to encounter. By returning into the treasury of the Lord what they once received from its sacred funds, many a heart will be made glad which is now sad, and many a heavy load will be lightened which is pressing upon the indigent youth, with all the weight with which it formerly fell upon them. Remember, Brethren, the days of want and despondency; and "all things whatsoever ye would that others should do unto you, do ye even so unto them."

It is also desired, that females will make their Pastors members for life, of the Branch Societies formed within the States or districts where they reside.

This will not only give their pastors an opportunity of extending an influence, by means of their counsels, in the meetings of the Branch Societies; but it will augment the funds, and essentially promote the cause. A donation of 30 dollars will constitute a minister a life member of the Branch Societies in Connecticut and New Hampshire, and a little less will be sufficient in some of the other Branch districts. 40 dollars will constitute a minister an Honorary member of the General Society.

CLOTHING WANTED.

Very important aid may be afforded to beneficiaries of the American Education Society, by furnishing them with suitable articles of clothing. The money which they receive from the Society does but barely pay for board and tuition; leaving books, clothing, and other expenses, to be defrayed by such other means as they can find. Many worthy young men are often in want of comfortable clothing. This is the case at the present time, with some whose wants have come to the knowledge of the Directors. The articles most in demand are cloths suitable to be made up into coats and pantaloons. In general, it is *decidedly better*, to leave the cloth to be made up, as it is called for by the indigent student himself, than to send it manufactured into garments.

It is also found on experience, that there is less advantage from *second hand* clothes, than might be supposed by the donors. Not only are alterations and repairs frequently necessary, and expensive, but the garment is less durable, and if the texture happens to be very fine, as it often will be, it subjects the student to the charge of extravagance from those who are ignorant of the manner in which he received the garment. Pieces of cloth, such as discreet persons would judge suitable for the beneficiaries of the Society in the various stages of education, of a dark color, either gray or black, cotton or woollen, and such as may be had at most of our manufacturing establishments in exchange for the raw material, would be exceedingly useful and very thankfully received. If a few neighbours would each contribute a small quantity of wool, or some other material, and exchange it at our manufactories for cloth, they might with a small sacrifice to themselves, greatly assist the young men whom the society patronizes. Of shirts, there is, at present, a supply. Cravats and handker-

chiefs are wanted. Socks for summer are wanted; and a few, in addition to those now on hand, for winter. Articles of bedding are often extremely acceptable, as are also pieces of flannel. But what is *most wanted*, are pieces of cloth, especially woollen, like what have been mentioned.

Donations in clothing may be forwarded to the Treasurer at Boston, or to the Secretary at Andover; to the Treasurers or Secretaries of either of the Branch Societies, (a list of whom may be found in the present number of the Quarterly Journal,) or, if more convenient, to the places where the young men are engaged in their studies, care being taken to send them to a responsible person, say the principal Instructor, and to specify that they are sent for beneficiaries of the American Education Society.

Anniversaries of Branch Societies.

The Connecticut Branch of the American Education Society held its *first* anniversary at Stratford, on the 20th of June; and the Maine Branch its *ninth*, at Hallowell, on the 27th of the same month. At the former meeting, addresses were delivered by Rev. Joel H. Linsley, of Hartford, Rev. John Chester, D.D. of Albany, Rev. Samuel Merwin, of New Haven, Rev. Samuel Green, of Boston, and the Secretary of the Parent Society. At the latter meeting a sermon was delivered by Rev. Asa Cummings of Portland. Interesting reports were read, which have since been published. The prospects of both Societies are such as to animate the feelings, and to raise the hopes, of the friends of Zion.

Receipts into the Treasury of the Am. Ed. Society, from April 1, to July 1, 1827.

DONATIONS.

A. Enclosed in a letter signed A.	25 00
Andover, Ch. in Theol. Seminary	100 00
Ashby, collected at Mon. Concert	11 33
Avails of goods sold	25 75
Avails of goods, from Misses W. & F.	6 00
Barnstable Co. Aux. Miss. Society	16 50
Berkshire Education Society	34 00
Billerica, from a few females, by Rev. W. Fay	3 00
Boston, Ladies of Union Church	6 00
Boston & Vicinity Fem. Aux. Ed. So.	30 00
Brookfield, Mr. James Ross	1 06
Brookline, charity box	15 08
Charleston, S.C. from an indigent fem. Do. Rev. John Dickson	10 00
Chilmark, Beneficent Society	1 98
Dublin, N.H. Mrs. Persis Hinds	6 00
Essex Aux. Ed. Soc. from 2d Parish Fem. Cent So. Newburyport	12 00
Fitchburg, Female Jews Society	20 00
Hampden Aux. Ed. Soc.	4 00
Ipswich, 1st parish, Fem. Ed. Soc.	13 00
Leominster, Miss Sarah Hale	4 00
Carried forward	\$341 70

	Brought up	341 70
Marshfield, Azel Ames		10 00
Mendon, Ladies in		4 00
Newburyport Seminary, from Associate Circle of Industry		25 00
Do. and Vicinity, Fem. Aux. Ed. and Missionary Society		25 00
Norfolk Co. Aux. Ed. Soc.		539 70
Rowley, Fem. Ed. So. 1st parish		4 00
Do. Misses		2 10
Salem, Fem. mem. of Tab. Church		1 00
Seekhonk, Bible Class		2 50
Shirley, Margaret Little		9 50
Do. Louis Bartlett		1 00
Templeton, Madam Naomi Sparhawk		6 00
Topsfield, Fem. Ed. Soc.		15 38
Do. Friends in		2 50
Warwick, Monthly Concert		5 00
Westford, Education Society		11 00
West Newbury, 2d par. on Fast day		12 00
Worthington, Hon. E. Starkweather		5 00
		\$1026 38

ANNUAL SUBSCRIPTIONS.

Charleston, S. C. Mrs. Barksdale	5 00
Do. Mrs. John Gradson	5 00
Do. Mrs. Jane Keith	5 00
Do. Miss Huxham	5 00—20 00

To constitute the following persons HONORARY MEMBERS for life, of the Society.

Rev. HOSEA HILDRETH, Gloucester, from the Fem. Benev. Soc.	40 00
Rev. WILLIAM A. McDOWELL, Charleston, S.C. from the Juvenile Soc. in the Sabbath School of the 3d Presb. Church	40 00
Rev. FREDERICK FREEMAN, Plymouth, from a Society of Ladies in 3d Cong. Church and Soc.	40 00
Rev. LEVI NELSON, Lisbon, Ct. a Bequest of late Eben Bishop	40 00—160 00

INCOME FROM SCHOLARSHIPS.

The Richard Cobb scholarship	60 00
Mehitable Cobb Do.	60 00
Ropes Do.	60 00
Cutler Do.	40 00
Parker Do.	48 83
Hubbard Do.	60 00
Vose Do.	60 00
Martyn Do.	30 00
Tappan Do.	60 00
Do. Do.	60 00
Marblehead Do.	60 00
Bartlet Judson Do.	30 00
Wheelwright Do.	60 00
Bumstead Do.	60 00
Newton Do.	60 00
Green Do.	54 00—862 83
Total for present use	\$2069 21

PRINCIPAL RECEIVED ON SCHOLARSHIPS.

Palmer scholarship, by Mr. S. Palmer, Boston	1000 00
John D. Dunlap scholarship, by Mr. David Dunlap, Brunswick, Me.	1000 00
Beecher scholarship, by Ladies of Hanover Church, Boston	100 00
Green scholarship, by Ladies of Union Ch. Boston	100 00
Emerson scholarship, by Members of the 3d Cong. Church and Society, Salem	234 60
Dartmouth scholarship, Hanover, N. H.	78 00
	\$2512 60

GENERAL PERMANENT FUND.

Legacy of Mrs. Eunice White, late of Bolton, Conn.	1000 00
Legacy of the late Rev. Walter Lyon, in part, from Executor, Pomfret, Conn.	200 00
	\$1200 00

Grand Total \$5,781 81.

CLOTHING RECEIVED DURING THE QUARTER.

Ashby, Flannel, valued at \$1.25.
Boston, bundle of Socks, by Miss Eaton.
Gloucester Female Benevolent Society, 12 pr. Socks.
Holden Fem. Reading Society, articles of Clothing.
Mount Vernon, N. H. Ladies Char. So. 14 pr. Socks.
Westford, Education Society, 7 pr. Socks.

All inquiries on the subject of clothing, whether by donors, or by those for whom the donations are intended, should be sent to the Secretary of the Society at Andover, Mass. who is the General Agent appointed by the Board to communicate information, and to regulate the distribution of clothes.

The Editors of the Recorder and Telegraph, to whose columns the Board and the Society have been specially indebted from the first formation of the Society are requested to copy all donations made to the General Society, and other articles of intelligence, which are published in the Quarterly Journal relating to the immediate wants or interests of the Society.

The Editors of other religious Newspapers, particularly of the Christian Mirror, N. H. Repository, Vermont Chronicle, Connecticut Observer, and New York Observer, are desired to copy general notices and intelligence, and such summary of the donations made to the Society as may be particularly interesting, or desirable, to its friends within the states where their respective papers are issued. The above Editors are also requested uniformly to copy lists of donations made to the Branch Societies in their respective states, from the Quarterly Journal of the General Society, where they will hereafter regularly appear.

Officers of the American Education Society, and of its Branches, to whom communications or donations are to be sent.

Rev. E. CORNELIUS, Sec'y of the General Society, Andover, Mass.
Mr. AARON P. CLEVELAND, Treasurer of Do. No. 6, Water street, Boston.
Rev. BENJAMIN TAPPAN, Sec'y of the Maine Branch, Augusta, Me.
Rev. SAMUEL P. NEWMAN, Treasurer of Do. Brunswick, Me.
Rev. CHARLES B. HADDUCK, Sec'y of the N.H. Branch, Hanover, N. H.
SAMUEL FLETCHER, Esq. Treasurer of Do. Concord, N. H.
Rev. CHARLES WALKER, Sec'y of the North Western Branch, Rutland, Vt.
IRA STEWART, Esq. Treasurer of Do. Middlebury, Vt.
Rev. LEONARD BACON, Sec'y, of Conn. Branch, New Haven, Ct.
Mr. ELIPHALET TERRY, Treasurer of Do. Hartford, Ct.
Rev. AUSTIN DICKENSON, Sec'y of the Presbyterian Branch, New York.
PETER LUDLOW, Esq. Treasurer of Do. 144 Nassau street, New York.

The next Quarterly meeting of the Board of Directors of the General Society, will be held, on Wednesday the 10th day of October next, in Boston. An Examining Committee, on the preceding day, will attend to such new candidates for aid as may apply for patronage.

The Boards of the several Branch Societies meet two weeks previous to this time.